

The Nature of the Soul and Karma:

In Jainism, the fundamental concepts of the Soul (Atma) and Karma are central to understanding the nature of existence and the path to spiritual liberation. This overview combines and harmonizes various aspects of these concepts for a cohesive understanding.

The Soul is eternal, pure, and resides in Siddhshila when free from worldly bonds. It can be either pure (free from karma) or impure (bonded with karma).

Karma particles are eternal and attach to the soul, causing bondage. The process of shedding old karmas and accumulating new ones is ongoing.

Karma attachment is influenced by factors such as perception, instincts, desires, and passions.

The Process of Karma Bondage:

External stimuli trigger perception, leading to choices of reaction or non-reaction.

Reacting to stimuli and processing them leads to the bondage of karma. Choices made at each stage affect the intensity and duration of karma.

Passions and instincts further influence karma bondage, with choices determining the accumulation of karmas.

Control and Liberation from Karma:

Control over karma bondage is possible by stopping reactions to stimuli and controlling passions and desires.

Understanding the types of karmas and their effects allows for informed choices to minimize bondage. Premature eradication of karmas through repentance, rituals, or ascetic practices can lead to liberation. Control over fate and destiny is possible by accepting karma's results with equanimity and modifying future karma accumulation through vigilance and responsible actions.

Goals and Benefits of Understanding Karma:

Understanding karma enables individuals to improve their current life, shape their future lives positively, and ultimately achieve liberation.

The ultimate aim for individuals is liberation from the cycle of rebirths and deaths.

Conclusion:

The document emphasizes the importance of understanding karma in Jainism, outlining its influence on the soul, the process of bondage, and strategies for liberation. By making informed choices and practicing vigilance, individuals can minimize karma bondage and progress towards spiritual liberation.

In Jainism it is all about the Soul (Atma) and Karma.

The Soul is eternal (not born), permanent, pure and invisible substance. In its pure state it is free from

worldly body and its abode is Siddhshila. In impure state it is abided in body of a living creatures. The soul leaves that particular body when time of Ayushya Karma is over and goes to live in another body unless it is free of karmas and then it becomes free of body and abides in Siddhshila.

It has enumerable flexible and expandable atma spaces (pradeshes) and they are spread all over body (except nails and hairs) and only time it is free of any body when we are free of all karmas.

The Soul has Three primary **characteristics** namely 1) Knowing and perceiving, 2) faith (true conviction), and 3) Conduct (Pure).

There are two types of the Soul

- 1) Pure Soul - free of karmas and living in Siddhshila. And
- 2) Impure Soul bonded with karmas and living in body in the universe.

The Soul was always bonded with karmas from time immortal and the process of shedding of karmas or building up new karmas had been going on every second. This process of bondage of karmas can be stopped and soul can be free of karmas. Detailed description of The Soul and karmas can be read separately.

Karman Particles are also eternal, non-living and very fine invisible particles to our eyes. They are spread all over the universe and in our body cavities too. When they are attached to the Soul, they are called Karmas. The duration of attachment to soul is from a fraction of second to numerable years but not a permanent, since the soul can be free of karmas.

The process of karma bondage is influenced by various factors:

1. Perception and external stimuli
2. Choices of reaction or non-reaction
3. Instincts and passions
4. Desires

The attachment and shedding of karmas have been ongoing since time immemorial. This cycle can be stopped, leading to the Soul's liberation from karmas.

The Process of Karma Bondage

External stimuli trigger perception, which leads to choices of reaction or non-reaction. When one reacts to stimuli and processes them, it results in the bondage of karma. The choices made at each stage affect the intensity and duration of karma. Instincts and passions further influence karma bondage, with one's choices determining the accumulation of karmas.

Control and Liberation from Karma

It is possible to control karma bondage initially by ceasing reactions to stimuli and controlling desires, and later by controlling passions. Understanding the types of karmas and their effects allows for

informed choices to minimize bondage. Liberation can be achieved through the premature eradication of karmas by means of repentance, rituals, or ascetic practices. One can exert control over fate and destiny by accepting karma's results with equanimity and modifying future karma accumulation through vigilance and responsible actions.

Goals and Benefits of Understanding Karma

Understanding karma enables individuals to improve their current life, positively shape their future lives, and ultimately achieve liberation. The ultimate aim for individuals is to break free from the cycle of rebirths and deaths.

Understanding the nature of karma allows individuals to take control of their spiritual journey:

1. Initially, one can stop reacting to stimuli and control desires.
2. Later, one can learn to control passions.
3. Understanding different types of karmas and their effects enables informed choices to minimize bondage.
4. Premature eradication of karmas through repentance, rituals, or ascetic practices can lead to liberation.
5. Accepting karma's results with equanimity and modifying future karma accumulation through vigilance and responsible actions allows control over fate and destiny.

Goals and Benefits

The ultimate aim in Jainism is to achieve liberation from the cycle of rebirths and deaths. Understanding karma enables individuals to:

1. Improve their current life
2. Shape their future lives positively
3. Progress towards spiritual liberation

By making informed choices and practicing vigilance, individuals can minimize karma bondage and advance on their spiritual path. The goal is to become free of karmas and attain the state of a pure Soul, residing in Siddhshila, free from worldly bonds and the cycle of rebirth.

Conclusion

This document emphasizes the importance of understanding karma in Jainism, outlining its influence on the soul, the process of bondage, and strategies for liberation. By making informed choices and practicing vigilance, individuals can minimize karma bondage and progress towards spiritual liberation.

Analogy of how karmas work.

You might have seen large smooth or rough stone and also might have seen a small smooth pebble on river side or at seashore. The process starts at mountain when rain pours so much that some large rock of stone from mountain falls off and gets carried out with flow of water and rolls over with water flow. While rolling it breaks up in larger or small pieces. As rock rolls down some large piece may get on river bank while other keep rolling. As rock rolls down further in river it may again break further into large stones or small pebbles and their surface gets smoother. Same way numerable karmas were attached to soul from eternal time and as soul lived different lives in different circumstances, many karmas fell off and a newer karma got attached and ultimately there comes the state when there are relatively a few karmas are left or may be loaded with huge number of karmas. That is why as time passed by depending upon karmas some of living beings were born as animals, birds, small creatures, plants, or as hellish beings or celestial beings or even human being like us and amongst us we find some pious and nicer people while others rough and mean people.

The Process of Karma Bondage

External stimuli trigger perception, which leads to choices of reaction or non-reaction. When one reacts to stimuli and processes them, it results in the bondage of karma. The choices made at each stage affect the intensity and duration of karma. Instincts and passions further influence karma bondage, with one's choices determining the accumulation of karmas.

Our goal should be to be nicer and free of karmas.

Let us understand how karmas are attached and what phenomenon take place and what are other factors affecting it and ultimately leading to Liberation from karmas, Salvation.

Let me name some of factors that play part in this process of bondage and removal of karmas leading to salvation. If we understand this and practice them properly then we can play educated role in what we are trying to achieve.

1. Perception (ઇન્દ્રિયજન્ય સંવેદના/પ્રતીતિ)
(to read more, read પાંચ ઇન્દ્રિય સંવેદનાઓ.docx)
2. Instinct(સંજ્ઞા/વૃત્તિ)
((to read more, read Instinct.docx)
Curiosity (જિજ્ઞાસા)

- (to read more, read [Curiosity.docx](#))
3. Contrary thoughts or idea(વિકલ્પ)
(to read more, read [વિકલ્પ વિશે 2023.docx](#))
4. Craving (તૃષ્ણા)
(to read more, read [તૃષ્ણા શું છે અને તૃષ્ણાનો પરાભવ કેમ થાય txt 2023 .docx](#))
5. Wish-fulness (સ્પૃહાવાન)
(to read more, read [સ્પૃહા શું છે તેની વિગત txt 2023.docx](#))
6. non-wish-fulness (નિઃસ્પૃહાવાન)
(to read more, read [નિસ્પૃહતા 2023 .docx](#))
7. Attentiveness (ઉપયોગ)
(to read more, read [ઉપયોગ વિશે 2023 txt.docx](#))
8. Restraint/Suppression of mind (ચિત્તનો નિગ્રહ)
(to read more, read [મન- ચિત્તનો નિગ્રહ કરવા માટેનો points txt. 2023.docx](#))
9. Attachment/affection(રોગ) /Hatred/Spiteful(દ્રેષ)(Passions-કષાયો)
(to read more, read [Passions in life.docx](#))
- 10.Mental Inclination(લેશ્યા)
(to read more, read [Mental Inclination.docx](#))
- 11.Bondage of Karma(કર્મબંધ)
(to read more, read [Concept Of Karma.docx](#), [Positive and Negative Vibrations.docx](#), and [Ahimsa](#).)
- 12.Atma and Karma
Inflow of Karmas (આસવ)
(to read more, read [Inflow of Vibrations](#))
Stoppage of Karmas (સંવર)
(to read more, read [Stoppage of Vibrations](#))
Eradication of Karmas (નિર્જરા)
(to read more, read [Shedding Of Vibrations, Mental Reflections.docx](#))
- 13.Aspirant/ambitious (સાધક)
(to read more, read [સાધક કોણ.docx](#))
- 14.Detaching(વૈરાગ્ય)
(to read more, read [વૈરાગ્ય વિશે.docx](#))
- 15.Differentiating Knowledge(ભેદ જ્ઞાન)
(to read more, read [ભેદ જ્ઞાન શું છે અને કેમ પ્રાપ્ત થાય txt.docx](#))
- 16.Viewer(સાક્ષી-દ્રષ્ટા)
(to read more, read [સાક્ષી-દ્રષ્ટા.docx](#))
- 17.Right faith(સમ્યક્દર્શન)
(to read more, read [Samyag Darshan \(Right faith.docx\)](#))
Right knowledge(સમ્યક્જ્ઞાન)
(to read more, read [Right knowledge \(Samyag Gnan.docx\)](#))
- 18.Right Conduct(સમ્યકચારિત્ર)
(to read more, read [Samyagcharitra Right Conduct.docx](#))
- 19.Indifferent(ઉદાસીનતા)

(to read more, read ઉદાસીનતા (Indifference) E 2021.docx)

20. Equanimity

સમતા

21. Non-contrary thoughts or idea (નિર્વિકલ્પ)

(to read more, read નિર્વિકલ્પપણું શું છે અને કેમ આવે.docx)

22. Dispassionate/Detached (વીતરાગતા)

(to read more, read વીતરાગતા.docx)

23. Omniscient/All knowing (કેવળજ્ઞાન) {Stage of activities(સક્રિય)}

24. Liberation/Salvation

(to read more, read મોક્ષ/નિર્વાણ) (મોક્ષ.docx)

Accumulation of Karmas

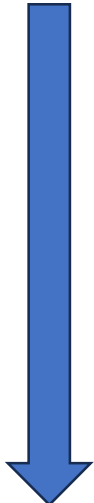
Just as we setup a goal to succeed in any task, we have to setup our goal from accumulate minimal Karmas, to be free of karmas.

Let us see where do our actions originate and where can they lead us:

From sensory perception - notion (disposition) -> contrary thoughts -> craving -> desirous -> non-desirous -> attentiveness -> control of mind -> attachment/aversion (passions) -> karmic bondage -> spiritual seeker -> detachment -> knowledge of distinction -> witness-consciousness -> right perception -> conduct -> equanimity -> free from options -> passionless state -> omniscience

[Wherever there is this -> (red) mark, above, at that position, if we can become just a seer or viewer, then our respond would not progress (we would not be a doer), then that can stop the inflow of new karmas right there. But if we respond even slightly then that would cause at least minimal bondage of karmas. But if we stop responding after that and do not proceed further then at that incident onwards there would be no bondage. Depending upon how you stopped respond you could have a minimal or maximum bondage. Therefore, in all places where these

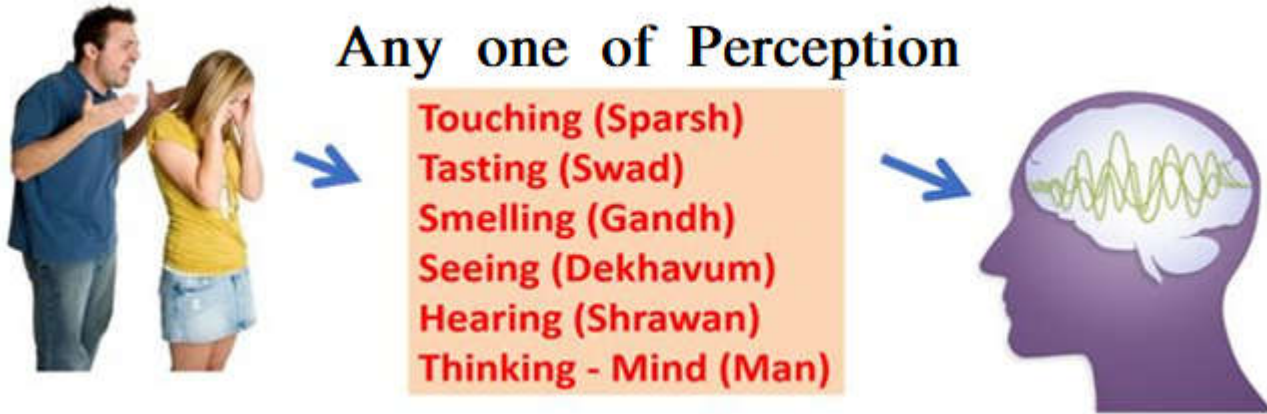
-> (red) mark, there is possibility of having no new bondage of karma or there could be lesser or more bondage of karma.)



So now let us role the dices.

Let us see briefly how events occur and what happens after that.

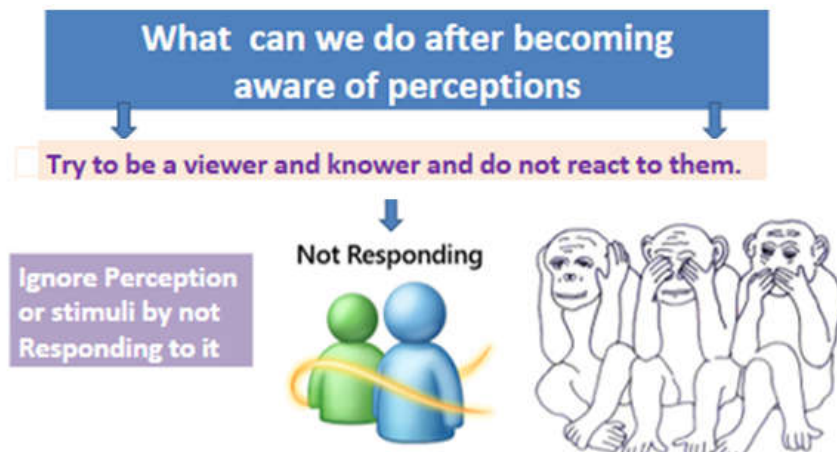
Any events in life, happens through the stimulation of sense organ and with the awakening of perception (Indriyajanya Sawendana - ઇન્દ્રિયજન્ય સંવેદન). For example, it could be someone screaming, etc.



As said earlier, it starts when external stimulus is perceived by sense organ.

After receiving perception, we have two choices:

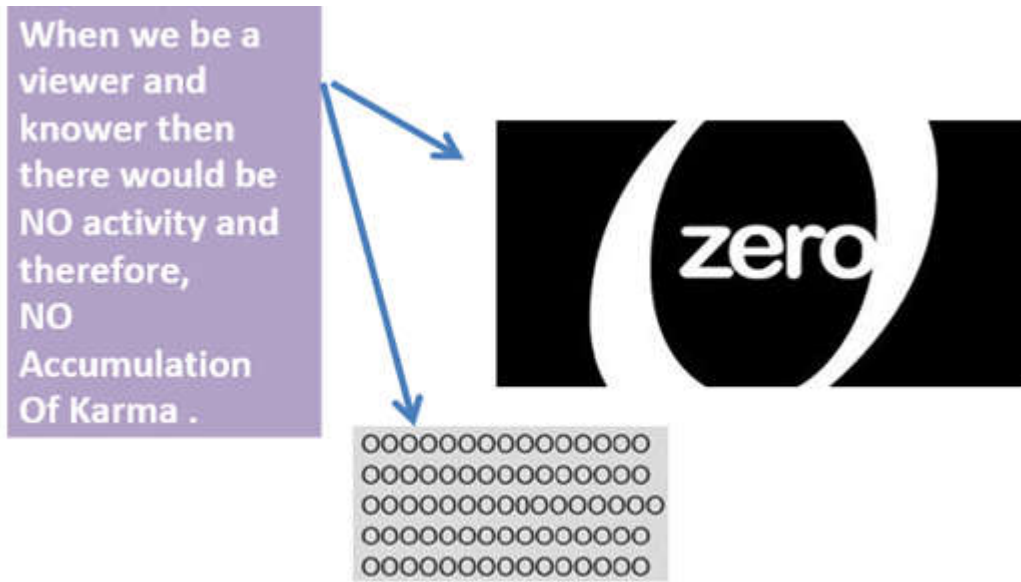
- 1) Instead of reacting or responding to sensory perceptions, try to remain vigilant, as an observer and knower. Or



Yes, it is possible. If the mind naturally wanders, strap it back in. Otherwise, by chanting, taking deep breaths, contemplating on impermanence, contemplating on non-possession, or diverting thoughts to remembrance of Jina's virtues etc., the mind can be reined in.

By remaining as the observer and knower, and without any agitation in the soul, karmic bondage does not occur.

When we ignored stimulus and did not react or process then there would be no karmas bound.



- But if sensory perceptions are not suppressed, they will arouse respective instincts (dispositions).
- instincts (disposition) is a product of the mind:
 1. Food instincts: Disposition and thought of eating
 2. Fear instincts: Feeling and thought of fear
 3. Sexual instincts: Sexual disposition and thought
 4. Possession instincts: Sense of mine-ness and thought [attachment-possessiveness]
 5. Anger instincts: Disposition and thought of anger
 6. Pride instincts: Disposition and thought of ego
 7. Deception instincts: Disposition and thought of deception
 8. Greed instincts: Disposition and thought of accumulation [greed-avarice]
 9. Traditional instincts: Disposition and thought of following tradition [inertia]
 10. Worldly instincts: Disposition and thought of adhering to societal beliefs [dogmatism]
- Arousal of instinct will arouse inquisitiveness which becomes the cause of contrary thoughts.
- After perceiving or knowing an object (non-self), whatever disposition arises within the soul in the attentiveness of knowledge, is called a contrary thoughts.

- Knowing the different modes of objects is an contrary thoughts.
- The craving for various kinds of instincts that arise within the soul is craving.
- It begins with desire.
- As the senses experiences objects, craving increases.
- When we have intense desires, aspirations, yearnings, wants, cravings, we are called **desirous**.
- When we are free from intense desires, aspirations, yearnings, wants, cravings, we are called **non-desirous**.
- The soul can perceive or know only one object at a time, this modification is called **attentiveness**.
- This attentiveness is not the soul, but that which is aware of all these attentiveness is the soul.
- This attentiveness too is a contrary thought of the intellect.
- When this attentiveness ceases (despite perceiving non-self-objects, there is equanimity/passionless state) and that which is aware of this, is our existence or being.
- Afflictions arise in attentiveness.
- O soul, stabilize the attentiveness in the self.
- The mind must be controlled.
- For this, the pursuit of external, worldly acquisitions - money, position and prestige - must cease;
- Not only that, but when the craving for it ceases from within, the mind becomes calm.
- In the beginning, efforts should be made to occasionally stop, bring back, regulate and subjugate the mind that runs after other objects, to the self. By doing so, the characteristic of not running outwards will gradually increase. And by doing so, the mind will become disciplined.

But if we react to it and process stimulus then there would be bondage of karma and the bondage will depend on how far you proceed.

Brain may process stimulus as fear, or with liking or disliking, etc.,
Even at this stage you have a two choice to how to proceed.

1. **Just ignore processed info.**

Since you processed stimulus there will be some bondage of karma but because you decided not to react further the bondage built will be minimal karma.

By staying as a
viewer and knower,



We stopped
building more
karmas and built
only Minimal and
light Karmas due to
our earlier respond.



Or

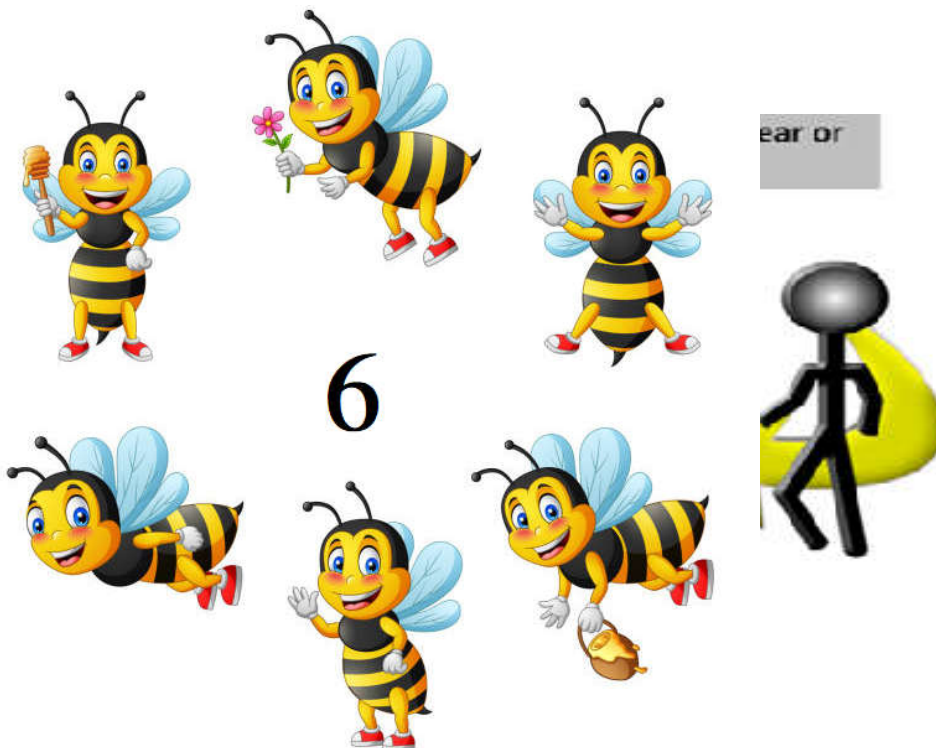
2. Proceeded/Progress further action on processed info.

Since we reacted with curiosity or whatever other ways depending upon what we perceived, we will accumulate more karmas.

Even after this stage we have two choices:

1. Do not respond to curiosity any further. So, we built minimal karmas like above and stopped further new karmas. But

If, we kept on responding further to curiosity
We built more karmas.

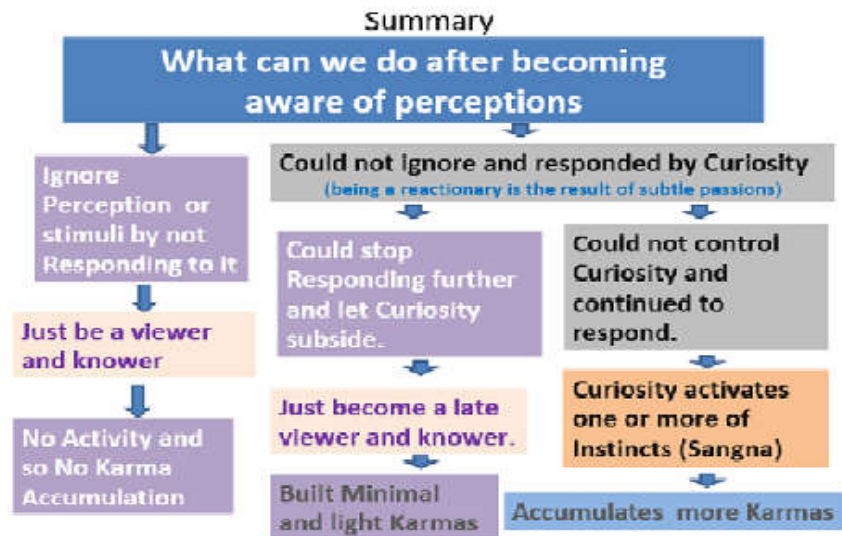


- Knowing the different modes of objects is a contrary thoughts.
- various kinds of instincts that arise within the soul is craving.
- It begins with desire.
- As the senses experiences objects, craving increases.
- When we have intense desires, aspirations, yearnings for cravings, we are called **desirous**.
- When we are free from intense desires, aspirations, yearnings, wants, cravings, we are called **non-desirous**.
- The soul can perceive or know only one object at a time, this modification is called **attentiveness**.
- This attentiveness is not the soul, but that which is aware of all these attentiveness is the soul.
- This attentiveness too is a contrary thought of the intellect.
- When this attentiveness ceases (despite perceiving non-self-objects, there is equanimity/passionless state) and that which is aware of this, is our existence or being.
- Afflictions arise in attentiveness.
- O soul, stabilize the attentiveness in the self.
- The mind must be controlled.
- For this, the pursuit of external, worldly acquisitions - money, position and prestige - must cease;
- Not only that, but when the craving for them ceases from within, the mind becomes calm.
- In the beginning, efforts should be made to stop, bring back, regulate and subjugate the mind that runs after other objects. By doing so, the characteristic of running outwards will gradually decrease. And by doing so, the mind will become disciplined.
- Due to the unpeaceful mind, **attachment/aversion (passions)** arise.

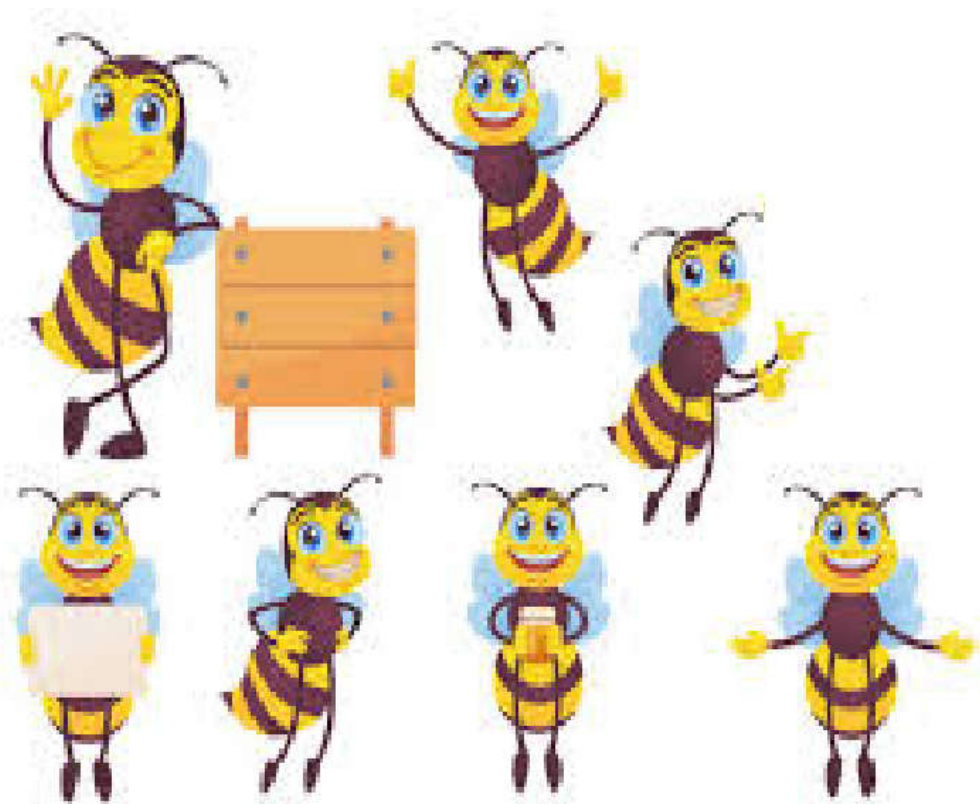
After responding to curiosity, we have two choices:

1. We can stop here and no more new karmas then whatever we have built so far. Or
2. We reacted further and activate one or more instincts,

1. We can stop here too so this way we will accumulate only some more karmas.



2. But if we respond to instinct and awaken Contrary or Conflicting thoughts or idea (vikalpa ଭିକ୍ଷୁ) we will accumulate more karmas again.



Once again

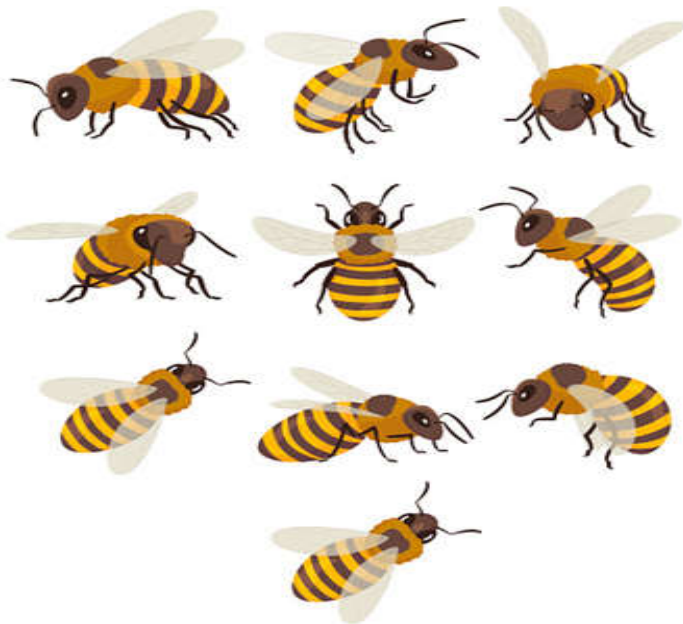
1. Even after this if we can stop processing further, then we can stop building more karmas.

2. But, if vikalpa in turn awakens desires (Trushna ཅླུལ). Then we accumulated more karmas.



Once again

1. If we can stop here too then we can stop accumulating further new karmas.
2. But if desires cause wish-fulness (Spruha རྩུམ), then we accumulated again a few more karma.



In the beginning, efforts should be made to stop, bring back, regulate and subjugate the mind that runs after other objects, to the self. By doing so, the characteristic of not running outwards will gradually increase. And by doing so, the mind will become disciplined.

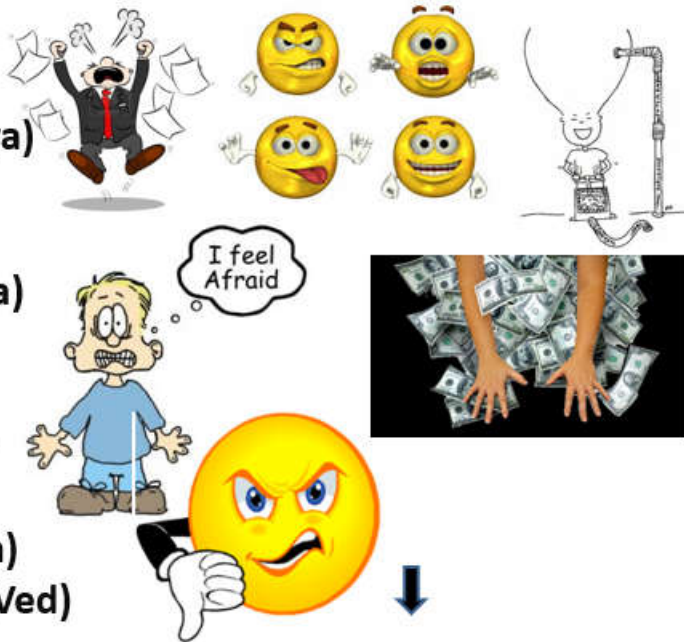
this way we can stop here to stop further new karmas. Or

1. Once wish-fulness responds to subtle stimulus, knowledge gets involved.
2. Due to the unpeaceful mind, attachment/aversion (passions) arise.

Thus, exploration of knowledge can trigger one or more below mentioned passions.
Now we build even more new karmas.

Exploration and acquired knowledge Activates or triggers one or more Passions

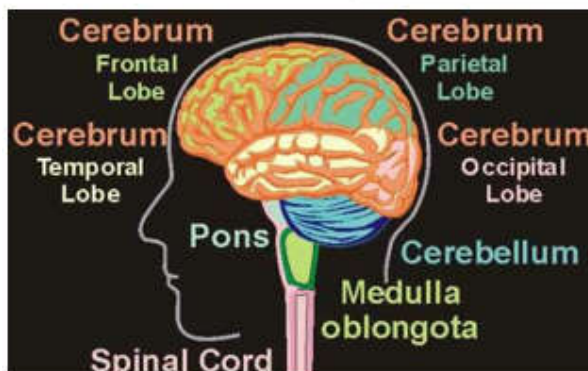
- ↓
1. Greed (Lobh)
 2. Deception (Maya)
 3. Ego (Man)
 4. Anger (Krodh)
 5. Disgust (Jugupsa)
 6. Sorrow (Shock)
 7. Fear (Bhay)
 8. Disliking (Arati)
 9. Liking (Rati)
 10. Laughing (Hasya)
 11. Sexual desires (Ved)



What happens after one or more of Instincts (Sangna) are activated?

↓

Exploration (Nireekshan) starts
further through Knowledge
(continuing to react to subtle
passions)

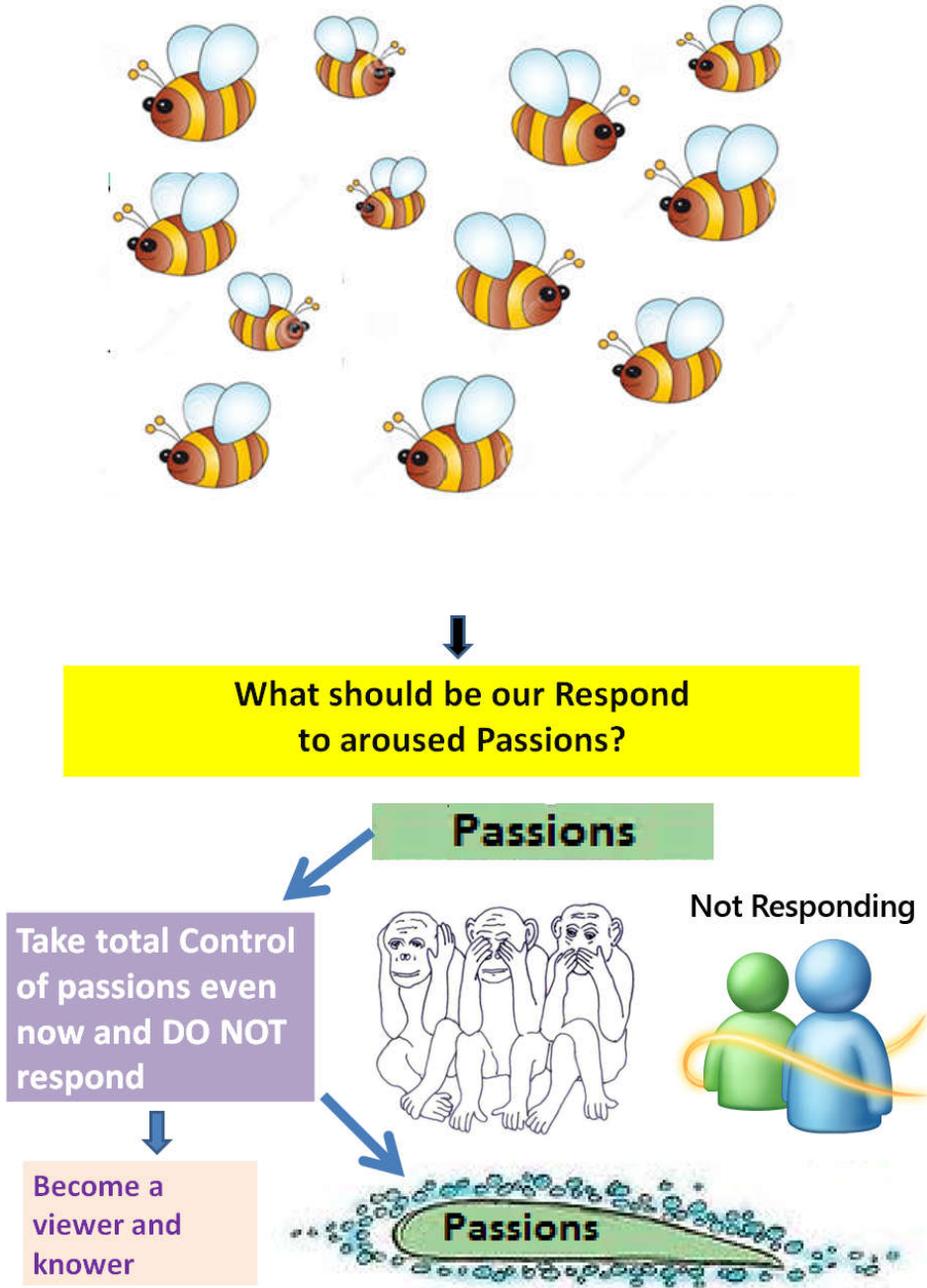


↓

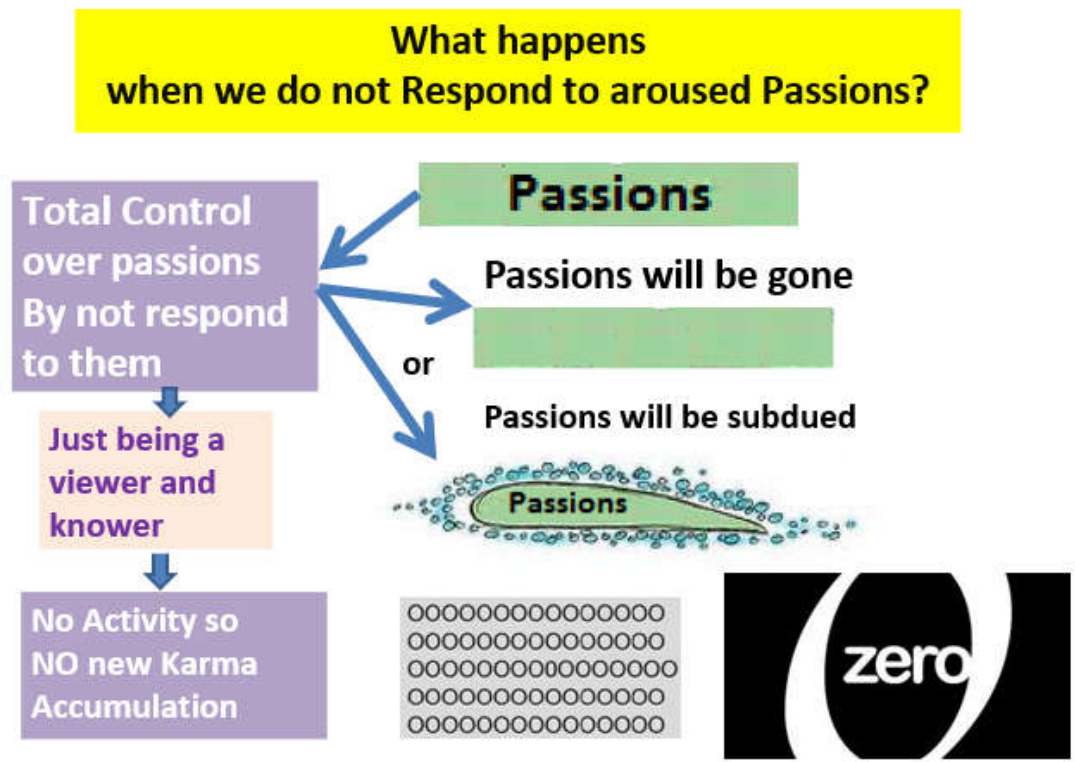
Getting
different
types of
knowledge
involved

Even though passions are triggered we have two choices to how we want to handle raised passions.

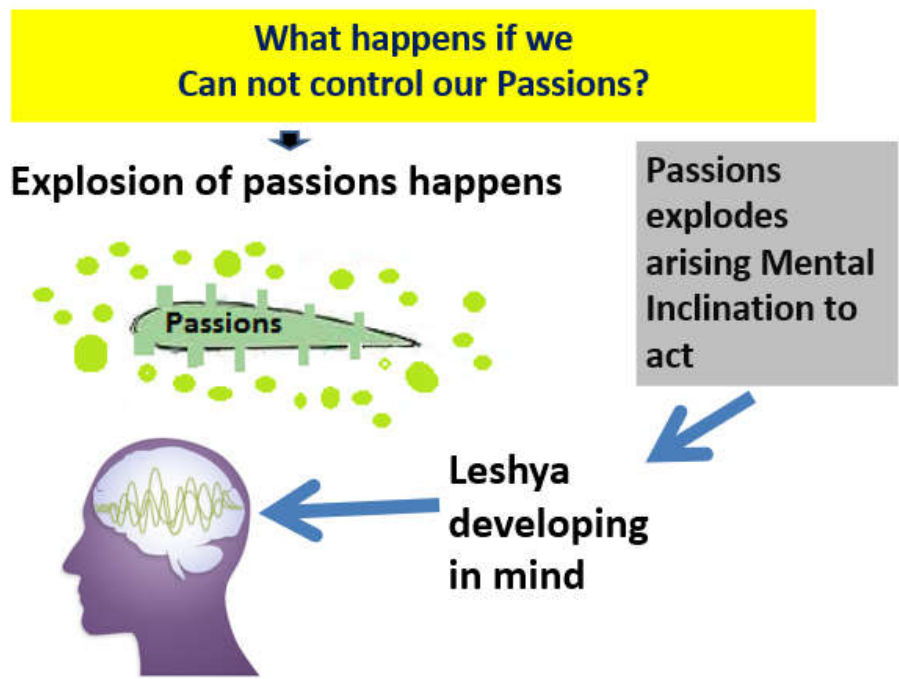
- 1) Once again, we can just be a viewer of passions and stay calm and do not respond to them and let passions disappear/die out or be suppressed. In either way, since there is no respond with any activities, so there would be no to minimal new karmas accumulation here. But,
- 2) If we let the passions explode, Now we build even more new karmas.



If the spiritual seeker constantly keeps the attentiveness in the self, then the mind becomes calm, content and blissful, and due to suppression of attachment/aversion (passions), no karmic bondage occurs. Such accomplishment cannot be achieved in two-four days.



If we let the passions explode



If we let the passions explode and Activate Mental inclination (Leshya – લેશ્યા) and actions would follow accordingly, which will cause more karmas to the Soul. We will build more and more karmas.

Exploded Passions arouse one of following Leshyas



1. Black (Krishna - Worst) Thoughts
2. Blue (Neel - Worse) Thoughts
3. Brown (Kapot - Bad) Thoughts
4. Red (Tejo - Good) Thoughts
5. Yellow (Padam Better) Thoughts
6. White (Shukla - Best) Thoughts

Depending upon the leshya our mental, verbal and physical activities take place.

What are different ways we might respond to Leshya



1. Mental (Man) Activities
2. Verbal (Vachan) Activities
3. Physical (Kaya) Activities
4. or in Combination



We accumulate following sins

1. Violence (Pranatipata પ્રાણાતિપાત)
2. Untruth (Mrishavada મૃષાવાદ)
3. Theft (Adattadana અદત્તાદાન)
4. Unchastity (Maithuna મૈથુન)
5. Possessiveness (Parigraha પરિગ્રહ)
6. Anger (Krodha ક્રોધ)
7. Ego (Mana માન)
8. Deceit (Maya માયા)
9. Greed (Lobha લોભ)
10. Attachment (Raga રાગ)
11. Hatred (Dvesha દ્વેષ)
12. Quarreling (Kalaha કલહ)
13. False accusation (Abhyakhyana અભ્યાખાન)
14. Gossiping (Paishunya પૈશુન્ય)
15. Liking and disliking (Rati-Arati રતિ-અરતિ)
16. Criticism (Paraparivada પરપરિવાદ)
17. Selfish lying (Maya Mrishavada માયા મૃષાવાદ)
18. Wrong beliefs (Mithyatva Shalya મિથ્યાત્વશલ્ય)

Now that we have passions and activities, needed ingredients to cause karmas, we will sure
accumulate maximum karmas

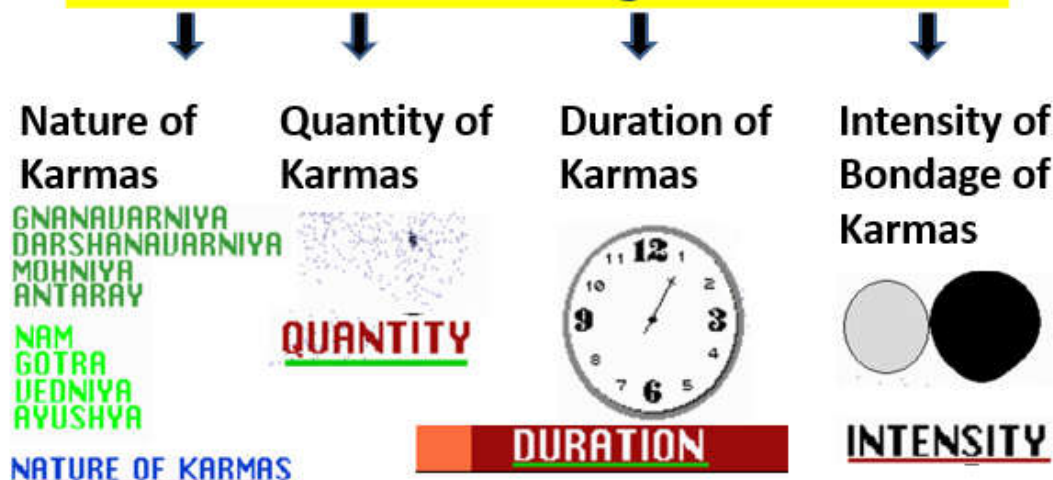


Read more details about this in [21 days 04 concept of karma.docx](#).

Now since there are Passions and activities
Bondage of Karmas starts



Four categories are Decided
at the Time of Bondage of Karmas



Four categories are Decided
at the Time of Bondage of Karmas

- Nature of Karmas →
1. Perception Obscuring (Darshanavaraniya) Karma
 2. Knowledge Obscuring (Gnanavarniya) Karma
 3. Obstructive (Antaray) Karma
 4. Deluding (Mohniya) Karma
 5. Physical Formation (Nam) Karma
 6. Feeling Producing (Vedniya) Karma
 7. Status Forming (Gotra) Karma
 8. Life Span (Ayushya) Karma

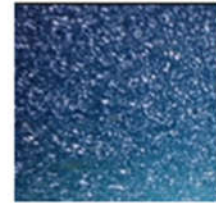
**Four categories are Decided
at the Time of Bondage of Karmas**

Nature of
Karmas

Quantity of
Karmas



1. Minimal quantity
2. In Between Quantity
3. Maximum quantity



**Four categories are Decided
at the Time of Bondage of Karmas**

Nature of
Karmas

Quantity of
Karmas

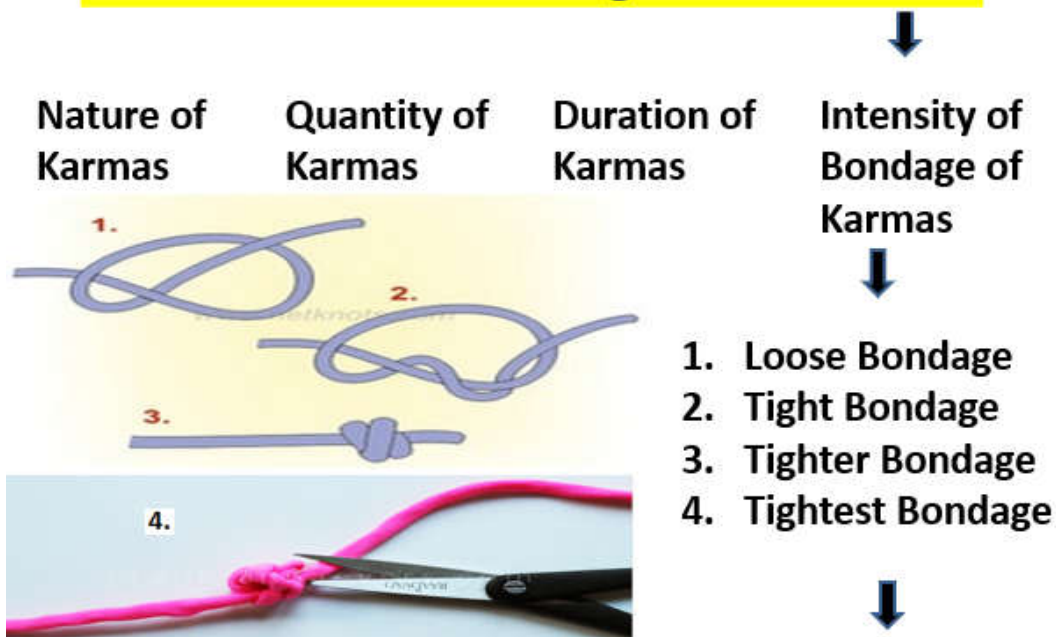
Duration of
Karmas



1. Minimal time
2. In between time
3. Maximum time

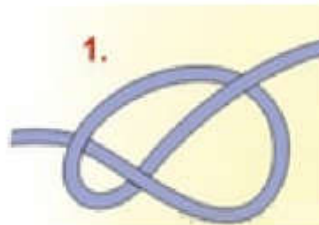


Four categories are Decided at the Time of Bondage of Karmas



Intensity of Bondage of Karmas

Loose Bondage

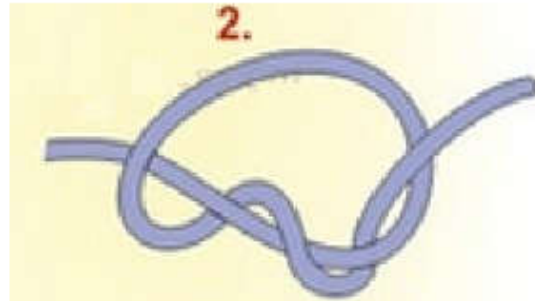


Intensity of Results of Karma At Maturity Is Minimal

Like a loose knot in the shoe string, can shed off easily

Can be nullified by Repentance (Feeling Regretful)

Intensity of Bondage of Karmas



Tight Bondage



Intensity of Results of Karma At Maturity is Moderate

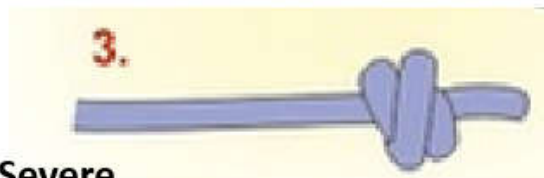


Tight knot which needs some efforts to untie, can be shed off with some efforts



Can be Nullified by Atonement (by Apologizing)

Intensity of Bondage of Karmas



Tighter Bondage



Intensity At Maturity Severe



Tighter knot which needs too much efforts to untie, can be shed off with more efforts



Can be Nullified by Austerities (Observing discipline and self-restraint)

Intensity of Bondage of Karmas

Tightest Bondage



Intensity At Maturity Very Severe

Knot which could not be untied, can be shed off only after experiencing results

Can not be Nullified and Will have to bear results

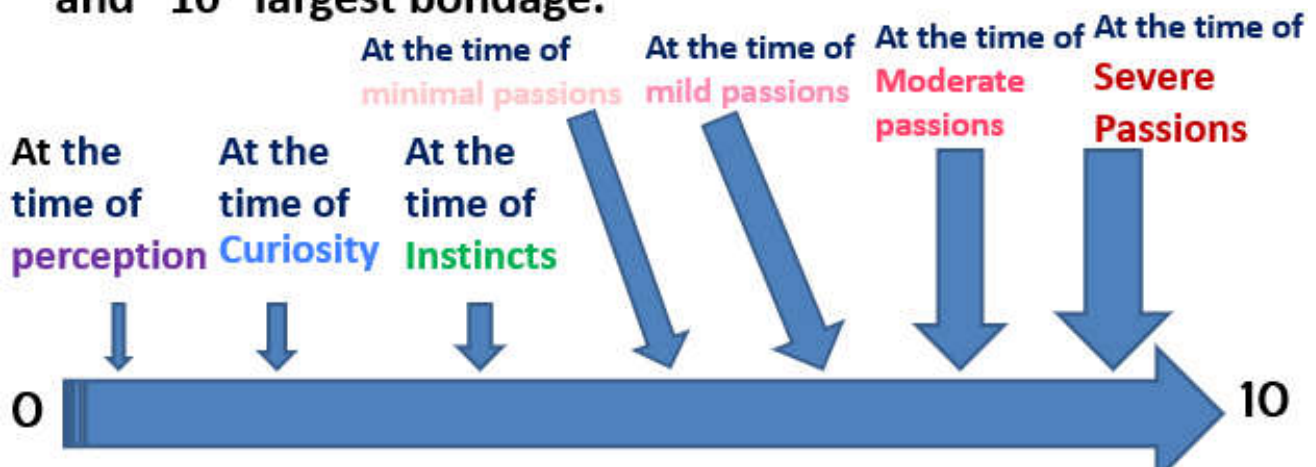
Do we have a control if we do not want karmas? Yes, we do.

We could see that as we ignored stimulus at different time and not paid attention to it, then our bondage of karma was lesser.

Can we control the Bondage of Karmas?

Yes.

We can control Bondage of Karma depending upon when we can stop on going process shown below before it reaches to full bloom passions. “0” being minimal and “10” largest bondage.



But as we did not ignore passions bondage became more severe and quantity of bonded karmas also increased.

Process of subduing or controlling our passions is not easier since we have been habituated to respond to passions from time immortal. And, therefore, our efforts should not be for one or few times but they should be continuous, consistent and persistent and then only it can make it happen.

To stop the bondage of Karma, it is necessary that we not only control passions but we should also remember that until prior precursors like respond to Perception, Curiosity, Instinct, Contrary thoughts or idea, Desires, Wish-fulness, etc., are feeding passions it would be harder to do so.

Therefore, best things to do will be to remove precursors which are root cause of this problem and if roots are gone then there would be no further chain of actions and passions would have no reasons to rise. And, if there are no passions then there would be no new karmas.

What kind of karmas are usually built?

Until our actions are not joined by passions, karmas built are of very shorter duration and they fall off easily. But once passions join with our actions then usually karmas are of longer duration and more dense.

When we talk about karmas we usually talk of karmas of longer duration.

Are Karmas always bad?

No, Karmas could be good or bad. We definitely need to avoid bad karmas We must stay away from bad karmas but it is not very easy to do.

We need to get rid of bad and good karmas too. No one can liberate while they have either kind of karmas.

What are the choices we have, to Stop the Bondage of Karmas?

Yes, we have multiple choices/controls if we donot want karmas.

1) Best choice would be to stop reaction when perception arise

– do not respond to them, there would be no bondage.

2) Next choice would be to control curocity, instincts, Contrary thoughts or idea, Desires – But there would be minimal to mild bondage.

3) Next-next choice would be to control passions by then we would have build some karma but we can avoid sever karma.

4) Controlling mental inclinations we can stop severe bondage.

As soon we feel or perceive that passions are rising we should either control or subdue them and not wait till passions explode. If we can sop passions then there would be no further bondage of karmas. If not, then accumulation of new karmas will start and it can get out of our control to what and how many karmas will be bonded.

Effects at Maturity of Karmas

1. Perception obscuring (Darshanavaraniya) karma obscures perception power of the soul.
2. Knowledge obscuring (Gnanavarniya) karma obscures knowledge (intelligence) power of the soul.

3. Obstructive (Antaray) karma obstructs energy/power of the soul.
4. Deluding (Mohaniya) karma deludes the nature of the soul.
5. Physical formation (Nam) karma affects the physical structure of the body.
6. Feeling producing (Vedniya) karma causes happiness or unhappiness.
7. Status forming (Gotra) karma determines what status one may get in the society.
8. Life span (ayushya) karma determines how long we may live.

Some Terms to Understand mystery related to Bondage Process

1. Incubation Period (Abadhakal) means the duration of the bondage of the karmas to the soul. It starts from the time of their bondage to the soul to till their maturity.
2. Bondage (Bandh) means when the bondage of the karmas to the soul happens.
3. Dormant (Satta) means when the karmas are bonded with the soul without being manifested/matured.
4. Fruition (Uday) means when the karmas mature at their own set time and manifest their results. (As the karmas mature and give the results they shed off the soul).
5. Premature Fruition (Udirana) means when karmas are brought to the maturity prior to their set time of maturity with active efforts like penance, active sufferings, etc.
6. Mutation (Sankraman) means changes of karma from one sub-type to another one. These changes are not possible between different types of karma, but possible generally amongst their sub-types.
7. Non-Modifiable (Nikachit) means these karmas can not be changed at all, the soul must suffer the fruition of these karmas.
8. Increase (Utkarshan) in intensity and duration of karma
9. Decrease (Upkarshan) in intensity and duration of karma.

Do We have control on our Fate / Destiny?

Yes.

How can we control our fate?

By not responding to the situations arising from maturation of the karma with new passions so there would be no reprocessing of future events in that process. Or

by prematurely eradicating karmas, while they are still bonded to soul and not destined to give result in this life by way of repentance or austerity, etc.

Thus we control our destiny.

Only those bonded karmas which are fixed solidly can not be usually modified.

But, we can change intensity and duration or mutate some of them to different sub-types of karma in some categories.

We need to understand that we can not stop what is going to happen in this life since those karmas are in pipe line to give results. But we should accept their results by staying calm, thereby we can change our future destiny. We can also modify karmas which are in our stock.

Therefore, we do control our destiny.

How can we beat the game of the Bondage of Karma?

While keeping soul in mind if we perform repentance, atonement, pratikraman, rituals, austerities or taking up monkshood or nunshood, etc., then we could remove some bonded karmas prematurely without feeling their results.

We could also change the game of the Bonded Karma either by decreasing their intensity and duration or by mutating them to different kind.

Therefore, we should be vigilant every moment of the life. As soon as we perceive something is happening we should see that we be just viewer and knower and not respond to them and not be doer with negligence, passions under any false belief.

If we do not care but decide let passion explode to fuller extent then in that case we lost the game of Bondage of Karmas.

There is no substitute for being Vigilant, Vigilant, Vigilant.

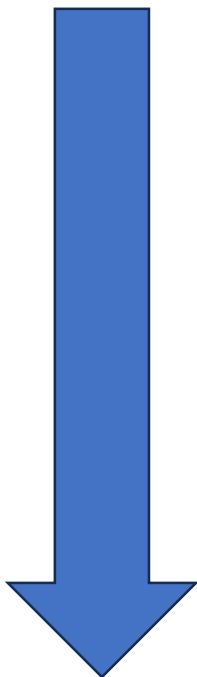
We should restrain and limit our involvements in all activities and should control our needs as well. If we can not stop responding then work towards decreasing intensity and duration of our desires and passions and that can also long way.

We can beat the game by being responsible.

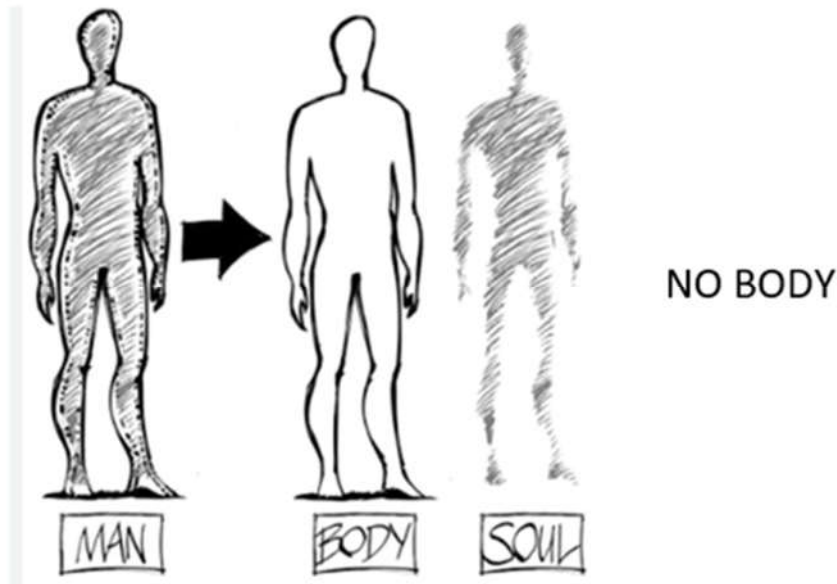
Why do we need to learn about karmas ?

We need to know about this for three reasons:

- 1) How can we make our this life better.
- 2) How can we live so our next life could be better.
- 3) How can we prepare ourselves so we can break the cycles of rebirths and deaths and be liberated.



When we no longer have attachment/aversion (passions), detachment will manifest and we will move towards non-attachment. This process begins with the manifestation of 'discriminative knowledge'.



- Discriminative knowledge is the separation of body and soul.
- This way, the body and soul will appear as distinct entities. With discriminative knowledge, the soul will not identify itself with the body, meaning it will stop believing in its bodily identity.
- The soul will make itself separate from each and every other objects through extreme discernment.
- When this separation is consciously experienced, it becomes the experience of discriminative knowledge.
- This leads to the attainment of right vision.
- Now, one moves towards a non-conceptual (no contrary thoughts exist) state.
- When self-realization occurs, discernment progresses to the understanding that 'I am not the doer or experiencer, but merely a witness'.



- This witness-state becomes a form of spiritual happiness sensation. The self becomes separated, and the other becomes separated.
- In the practitioner's language, this is called the observer-state.

- In the observer-state, there is no karma bondage.
- Now, right vision manifests.
- The practitioner will still see external objects and wear clothes, etc., but there will be no attachment to these objects. Even seeing will happen in a detached way.
- Now, virtues will progress in conduct.
- Indifference means developing a feeling of detachment towards the world.
- Neither attachment nor aversion towards the world.



- This is what equanimity means.
- Mental constructs fall away.
- Now, the non-conceptual state arrives.
- Now, non-attachment comes.
- Now, omniscience manifests.
- Now, liberation.

Aim of all of us should be to liberate ultimately.

(Other topics to be read are:

1. [Fundamentals of Jainism](#)
2. [Multi-Sidedness - Anekant.Docx](#)
3. [ABC of Spiritual Progress and Spiritual Ladder.Docx](#)
4. [Destiny of Life and Sallekhana.Docx](#)
5. [Navkar Mantra.Docx](#)
6. [Jain Congregation.Docx](#)
7. [Antiquity of Jainism.Docx](#)
8. [Introduction to Scriptures.Docx](#))